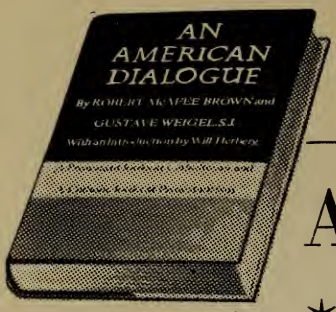

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A JOURNAL FOR PROTESTANT CHAPLAINS

DECEMBER 1960

the Chaplain

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Vol. 17, No. 6 • December 1960

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FEATURES

What the Incarnation Means to Us
W. Russell Bowie 1

Christmas Facts, Foods, and Fancies
Frank L. Remington 5

No Room in the Inn
Harry Emerson Fosdick 12

America's True Source of Power
Theodore R. McKeldin 16

The Sin of Ingratitude 19

Eternal Light of Christmas
Rudolf Bultmann 23

Preaching in the Context of Worship
James S. Stewart 29

DEPARTMENTS

Preaching Clinic James T. Cleland 9

Stories Fit to Tell 21

Program Suggestions for Women of the Chapel ... Dorothy MacLeod 27

Books 33

News Roundup 38

MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 34 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

By W. RUSSELL BOWIE

What the Incarnation Means to Us

RELIGIOUS REALITY is sometimes so profound that it cannot find complete expression. First there is the fact; then there is the word or phrase which must transmit it as well as language can. But the trouble is that language is not perfect; and so it may happen that when one looks at the living truth through the word that describes it, he may be as one who "sees through a glass darkly." This is more likely to happen when the theological word is one of our inherited long Latinisms, and therefore not keyed to our ordinary speech. Even when we accept the sound of its syllables with reverence, its meaning may still seem remote. So it is with *the incarnation.* Every Christian is aware that the incarnation is part of the church's faith; but he is not so sure what it has to say to him, and why.

Yet he may understand that better when he turns to the short words in the Gospel of John which set forth the vital fact that in theological language is the incarnation: "the Word became flesh and dwelt among us" (John 1:14).

"The Word" means God's everlasting message to our human souls. Some of that message could be *written,* as in the Ten Commandments. Some of it could be *spoken,* as by the prophets. But for it to be expressed completely, it had to be *lived,* so that men could see it and understand it in terms of their own life. That is what happened when the first disciples looked into the face of Jesus. When he came along the shore of the Lake of Galilee one morning, stopped by the water's edge where Peter and Andrew and James and John had brought in their fishing boats, and said to them, "Come with me"—they got out of the boats and joined him. At that moment they had no clear notion of all that he had in mind for them, nor any awareness yet of what they

Dr. Bowie is former professor of practical theology and dean of students at Union Theological Seminary and professor of homiletics at Virginia Theological Seminary in Alexandria

would feel about him later. What they felt that day was simply this: "When this man invites us to come with him, that is the one thing we want to do." Probably this was not the first time they had seen Jesus. They may have seen him down in Judea at the fords of the Jordan, where crowds had flocked to hear John the Baptist preach. Or it may be that they had seen him at other and earlier times when he had come over the hills from Nazareth to the towns beside the lake. Something in him drew them in a way they did not have to stop to explain—for who can fully explain what every one of us may have experienced: the quality in some great man that marks him out in any company and makes him a magnet for other men to follow?

With that same impulse the first disciples followed Jesus. As a human being he got hold of their hearts. At the outset there was nothing consciously religious in their response to him; no theories about who or what he was, over and above what he right then seemed to be. As men brought up in Judaism, they knew about God; but the chances are that on this particular morning they had no more been speculating about God than any other men in fishing boats would have been likely to be. They certainly were not on the point of reciting any "Apostles' Creed" concerning Jesus. But they knew who commanded their devotion. He did.

From that time on these men, and the others added to them who became the Twelve, were continually with Jesus. They heard him teach the people of the kingdom of God to which they could belong. They marked his endless compassion for the sick and suffering, and with amazement they saw a power in him that could flow out into distressed minds and crippled bodies and miraculously make them well. They watched the fearlessness with which he confronted any sort of evil, and the terrible white flame of his wrath against the hypocrisy of Pharisaic pride and religious pretense. They saw at the same time his infinite tenderness toward all the poor souls who knew well enough that they were sinners, but in the midst of their shame had something in them that was reaching up toward God. Wherever he went he was there "to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Luke 4:18).

If they had not always been thinking of God in the fishing boats, they did have new thoughts of God now —not God read about from the synagogue scrolls, not God of somebody's tradition, but God made real through Jesus. This, then, was what God really was: the Spirit of holiness to challenge men, the forgiveness to get them out from under their load of guilt, the love to encourage them and lead them on! Only in the biggest terms they could think of could they express now what Jesus meant

to them. So one day at Caesarea Philippi, Simon Peter's awed wonder burst out into astonished affirmation, "You are the Christ!" There were many and varied ideas in Israel as to how Christ—or the Messiah—would come and what he would be like, but the title itself embodied the highest conception that could be formed in Peter's mind. Christ was the hoped-for one who would bring the power of God redeemingly into the midst of the actual world, and for Peter that was what Jesus was doing day after day.

"The Word became flesh and dwelt among us!" Simon Peter did not put the truth into those words. It was the latest of the Gospels, written about the end of the first century, that did so. But the words expressed the conviction which would grow out of the actual early experience, and which led on to the increasing efforts of the church to represent the living fact that it was sure of. God had made plain his meaning for human life, and had brought it near, in Jesus. Henceforth men could think of God—God the invisible and almighty, God the creator and preserver in whose hands their destinies were held—in terms of Jesus. As the Apostle Paul would write in his first Letter to the Corinthians: "For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:6). It was through Jesus that great new desires for goodness were kindled in the disciples' hearts; and as they looked into their Master's face, and caught the encouragement with which he looked at them, they knew that "God was in Christ, reconciling the world to himself."

But the days of human companionship with the Man of Nazareth, along the shore of the lake and in the towns of Galilee and then on the road that led to Jerusalem and to the scenes of Holy Week, were moving on to what would appear as their shattering climax. There came the arrest in Gethsemane, the trial before Pilate, and then the crucifixion. The unthinkable had happened. The Master who had become for his disciples the center of existence was dead. What was left now of the Word of God which they thought had come to them through Jesus? When they looked at Jesus' body broken on the cross, it seemed that in the face of the evil which had brought him there belief in God himself was blotted out.

YET this was not the end. It was only a beginning—the beginning of something more wonderful than the disciples had known before. After the shock of Good Friday there came the ineffable experiences that dawned with Easter day. "Christ is risen!" men and women said to one another in a transfigurement of joy. In the Gospels are the overlapping descriptions of how this or that individual or group became aware that Jesus as a living Presence was in their midst again: the women

coming on Easter morning to the garden, the two disciples on the Emmaus road, the eleven in the upper room, Peter and John and the others on the dear, familiar Lake of Galilee. The precise nature of those appearances is as much beyond our knowledge as it would be beyond our power to shut into one fixed frame the shifting colors of the sunrise. But through all the different witnessings one tremendous conviction glows—the conviction which created the Christian church—that the Master they had loved was indestructibly alive and not only could be but *was* an indwelling power by which their lives were transformed. They knew in a way more deep than words what Paul would also know and say: "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

So the doctrine of the incarnation is no unrelated speculation. It is the truth by which we find God, and are found by God, both in the common times and in the times of crisis. It says to us that the glory of God can be revealed in the little place and in the everyday event, as it was in the earthly life of Jesus; and it makes us trust that the divine redeeming purpose cannot be killed by the evil which may crucify it, and that in the love of Christ the power of God stands by us even when the world is dark.

Verse For Christmas

FOREVER and forever
I was, am, and shall be.

I dwell in light,
Light beyond shadow,
Illimit, pulsing light,
Too all-pervading bright
For those man-eyes
That I so prize.

My clear, transcendent NOW,
Man cannot reason how
It so could be:
Fullness of joy
Beyond his best employ.

For his most human sake
I give what he can take
My wide eternity
Day-measur-ed shall be;
My pure, unshadowed light
Be one small sun,
Soft-curtain-ed by night;
Joy. rimmed by anguish deep,
That he may keep
Heart's tenderness
His little days to bless;
And. safely set afar,
My Star,
That his stumbling feet be led
To a manger bed.

I go to him
That he may come to me
So may he, if he will,
My love fulfill.

—Elizabeth Burrowes

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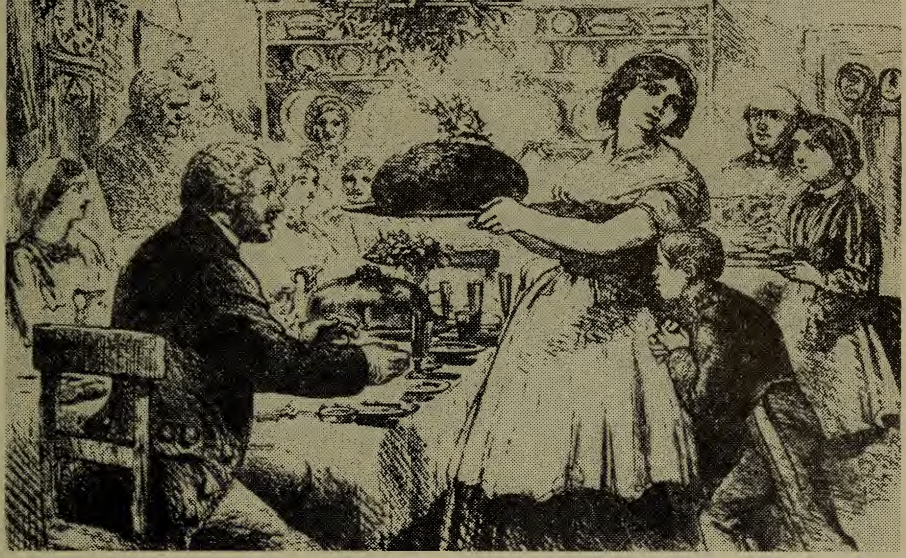


Climax of the Christmas feast in 1858 was bringing in the pudding. It still is in many homes today.

Christmas Facts, Foods, and Fancies

By FRANK L. REMINGTON

FOR almost two thousand years Christmas has been the most celebrated holiday of every year. Celebrated by all kinds of people in all parts of the world—people whose taste in living and eating differ, but whose feeling about Christmas is the same.

Our Christmases never get "better" as the years go by, because the Christmases of our childhood are "best." Perhaps it is for this reason that we draw on the traditions and symbols of Christmas with which our parents brightened that day.

To everybody, Christmas means shining lights and shining eyes, gaiety, laughter, peace and joy, as well as prayerful thanksgiving. Christmas means good cheer—and good food. Christmas is stuffed goose, plum pudding, roast beef, a wassail bowl, or magi cakes or lebkuchen—depending on where

Mr. Remington is a free-lance writer who has contributed several hundred articles to national publications and religious journals

Punch bowl time, Christmas, 1870.

you come from and what your inherited traditions are. Christmas is a spicy smell, filling homes from one end of Christendom to the other.

It was always so, with Christmas. This, of all times to people everywhere, is the time of seasoning—the time when the magic of cinnamon, powdered cloves, ginger, nutmeg, anise, allspice and aromatic bitters is brought to bear on the foods which will grace the festive board. And the Christmas feast is an integral part of the holiday.

In the time of the Saxons, the festive board was spread with its "bord-cloth" and the guests waited for the two special dishes that marked Christmas: the peacock and the boar's head. The peacock, always borne to the table by a lady, perhaps the most beautiful of the female guests, sometimes arrived in the form of a pie, with the head of the bird protruding from one side of the crust, and its wide spread tail from the other. More often, the bird was skinned, stuffed with herbs, and roasted. Just before it was served, the skin was put back on.

The English Christmas feast of that era ended always with a dish unknown to modern times. It was called "frumenty" and consisted of wheat boiled till the grains burst. When the mixture was cool it was strained and boiled again with broth or milk and yolks of eggs. As the years passed, more imaginative cooks added other things: raisins, prunes, mace.

By 1670, some enterprising culinary artist had revised the recipe further and chopped in some suet, to produce the first plum pudding. Today, plum pudding is as traditional in American Christmas feasting as it is in English.

Mince pie is also a decidedly British addition to the Christmas feast. As early as 1596, "shrid pye," or shredded pie, was popular. The

delicacy symbolizes the gifts of the Wise Men to the Christ child, representing a compound of the choicest spices of the world. Today many Americans still make their own mincemeat, a rewarding experience in itself.

To the English, too, we owe the origin of the mistletoe from the boughs. They blessed the branches and gave them to young men to carry to the homes of the people. It was the duty of the populace to accept the mistletoe and to show their appreciation for the blessing by offering alms to the young men. The mistletoe was then hung over the doorposts of the homes and it was thought that only happiness could pass under the branch.

Decorating a cactus "Christmas tree" on the Arizona desert.

IN Scandinavia the festive "bord-cloth" becomes "smorgasbord," which literally translated means "sandwich-table." This, however, is a meager description of the untold varieties of delicacies which adorn the Christmas table of the Swedish, Norwegian and Danish people—and their descendants in this country.

Here are found, in wondrous array, cold roast pork with currant jelly, veal with mustard sauce, jellied calf tongues, and radish roses, smoked whitefish with caper, pickled herring in dill sauce, anchovies, smoked salmon, pickled pigs' feet, assorted fruit and vegetable molds to create color contrast, molded fish mousses, endless varieties of cheeses, brown beans cooked in molasses, meat balls, and a half dozen kinds of spiced Christmas breads. Many of the latter are baked only at the holiday season, and are as much a part of Christmas as the Christmas-dawn service, Jullotta, held in all churches.

Christmas, in all countries, has always called for special decorations. The earliest were the hardiest—greens from the forests. Since the season determined that these be evergreens, the "Christmas tree" that evolved was a pine or fir. The use of trinkets on the tree dates from the early Roman days when masks of Bacchus were hung on trees to

impart fertility to those who gazed upon them. The United States has a National Christmas Tree, so designated by the Department of the Interior. It is 268 feet high and is located in General Grant National Park near Fresno, California.

To accept a bunch of edelweiss on Christmas, in Switzerland, is also to accept the man who proffered it. In Denmark, some of the bread baked at Christmas is mixed with the seed at sowing time to insure an abundant harvest. In Spain, cows are honored at Christmas time because it is believed that cattle breathed upon the Christ child to keep him warm.

In Czechoslovakia an unmarried girl who throws apple peels over her shoulder at Christmas time can read the initials of her future husband from the shape of the peels. It is an old tradition that associated Christmas with marriage, and it blends with another one that has St. Nicholas provide single girls with husbands. For, so the story goes, it was St. Nicholas, Bishop of Myra in Asia Minor, who threw a golden purse three times into the house of a poor father and so enabled the man to find husbands for his three daughters and give them a dowry.

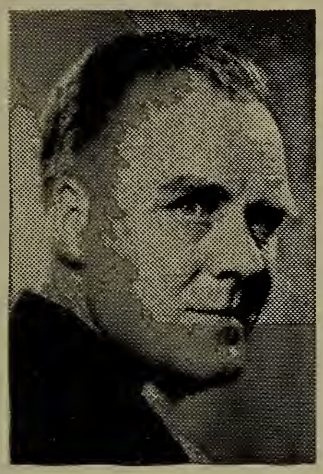
Weinachten, Holy Night, is Christmas to all in Germany. These people have maintained their traditions through centuries and many of their customs have been adopted throughout the world. It was the German princess of Mecklenburg who introduced the first Christmas tree to France in 1840. Before then, this decoration was not a part of the French celebration. Today, at Christmas, the streets and shop windows of large cities throughout France are bright with decorated trees.

Everybody who has German ancestry—or German friends—knows the typical Christmas cookies: the lebkuchen. It takes two days to make this wondrous children's delight, but the general concession of opinion among those who have sampled lebkuchen is that they are well worth the time and effort.

There is an old legend that the Christ child wanders on the earth at Christmas; so in many European countries, in early days, people would place a lighted candle in their windows to light his way. In England, the candle was placed in the window to invite the Christmas carolers who walked the streets to stop beneath that window and sing. This beautiful custom is still followed in our country.

Christmas candles have come into popular use all over the world. There are the traditional bayberry candles of New England. In old England many families have a Yule cake with a candle on it. Candlemakers have capitalized on the use of them, making them in all shapes and sizes. There are fat red ones, tall white ones, Santa Clauses, angels, and snow men. But the Christmas candle should remind everyone that Christ is the light of the world.

PREACHING CLINIC



By JAMES T. CLELAND

Dean of the Chapel
Duke University, Durham, N.C.

POTPOURRI

EIGHT DAYS away from this moment of writing is a deadline; another column for THE CHAPLAIN is due in the new editor's hands. Here I sit, scantily clad because of the Virginia summer heat, in a BOQ room on the Naval Air Station at Norfolk. It is a Sunday afternoon, between the two sessions of the professional seminar for chaplains. This period of teaching is the last official assignment in a leave of absence from Duke—a sabbatical which has taken me to Scotland, England, and Germany, with June and July being spent among the Armed Forces in Europe. Right now I am two hundred miles from my study and my books and—misery of miseries—from a manila folder labeled "Possible Subjects for the 'Preaching Clinic.' " If I am to meet the September 12 deadline, this effort will have to be written from memory, recalling what I heard and saw and read overseas. I hope it will not be merely "a thing of shreds and patches," a collection of unconsidered trifles. Be that as it may, let me first salute the chaplains—Army, Navy and Air Force—especially those who were my hosts and my pupils; some of them old Duke students; some of them new friends; all of them God's men and ministers among men.

A DIVINITY professor in Scotland shared with me an awful Lord's Day experience. He had been knocked-out spiritually the previous Sunday with a one-two punch from the pulpit. The first blow was his hearing, with horror, a Presbyterian divine say, after reading the story of the death of Uzzah (2 Sam. 6:1-11): "May God bless unto us the reading of his holy Word." The professor could not understand how anyone could, would or should consider such a tale as a word from God. I don't shudder quite as much as he did, but he does raise for all of us the question of the nature and

the content of the Word of God. Is it *anything* in the Bible? If not, what is the norm for testing a biblical passage? A second and more stunning blow followed. The sermon, supposedly derived from the passage, was on "The Need for Steadiers of the Ark." The three arks to be held up, or upheld, were the local parish, the Church of Scotland, and the World Council of Churches. The preacher pled for men who would put out their hands to hold steady these arks of the Covenant. If he had been honest in his exegesis, he should also, in fairness, have pointed out that any contemporary Uzzah who did seek to steady the arks would drop dead. That would have been an honest interpretation of the Samuel passage. By what right, on whose authority, under what guidance does one so abuse a passage of Scripture? Is this an isolated instance, or an unusually vivid example of a pernicious homiletical custom? Is this a right dividing of the word of truth?

YOU may know how worried I am about the use of the rhetorical question in the Children's Sermon. Young listeners may not take it rhetorically. Then the result can be devastating unless the preacher is more agile on his mental and vocal feet than I am. But in Germany I heard of its use as the climactic utterance in an adult sermon, which suggests that the rhetorical question is not merely a juvenile sermonic hazard, but may be actually the symbol of a mind (?) which has seemingly lost all contact with the human situation. A sermon, by a chaplain, on "The Wise and Foolish Virgins" closed with this astounding question: "Would you rather be in the warm, lighted room with the wise virgins, or outside in the dark with the foolish virgins?" You know the troops better than I do, but I wonder about the advisability of suggesting such an alternative from the pulpit. It is almost as unconsciously unaware of the hearers as the sermon to the female members of the Coastguards—the SPARS—on how Paul was saved from shipwreck by clinging all night to a spar.

THE Reverend Ted Ferris of Boston was a happy choice for the retreat master at Berchtesgaden: interesting and interested; sympathetic and encouraging; wise and devout. He grappled us to himself. He left me with two sentences which must be mulled over, with two sermon primers to be developed. The first was: "The sin of the prodigal son was that he never wrote home." You say that he is reading between the lines? Of course he is. But isn't he *between* the lines? The second was: "The Cross is the penalty a Christian has to pay in this kind of a world." That is a shocking, shaking utterance.

SINCE we have been talking about primers, here are some others.

They come from a book which should appeal to you who have Celtic blood in your capillaries. It is Alistair Maclean's *Hebridean Altars* published in Britain by the Moray Press away back in 1937. It is filled with the precious, tender, embarrassing beauty of holiness. "Love, and Power in the service of Love, sit at the helm of the Universe." There is the reconciliation of omnipotence and *agape*. "Jesus, Lord of the calm and of the storm, whatever seas I sail upon, be Thou my helm, my compass, and my port." "Round our skiff be God's aboutness." This is a book to lie beside the Bible on the bedside-table.

WHY do Cunard Captains read the morning service on Sunday so well? Did such a captain unknowingly sense the difference between *eros* and *agape* when he was asked if he loved the sea, and replied: "I never thought of it like that, in terms of *love*. I have a great *respect* for the sea." And isn't the youth of our chapels being led astray on this matter of *eros* and *agape* when they are encouraged to sing, with adolescent ferver: "I'm in love with the lover of my soul"?

THE danger confronting all the clergy in the U.S.A., and particularly the chaplains, is that we worship Baal with a Yahweh ritual. But you seem to know the temptation and the danger as some in the non-military parishes do not. Isn't that what the *Saturday Review* (Aug. 27, 1960, Page 6) was getting at in an editorial comment? Someone wrote the Philadelphia Bulletin bemoaning the fact that we are naming our rockets and missiles after pagan gods, like Thor, Jupiter, and Atlas. "After all," went the letter, "it is we who are the Christian nation and the Communists who are the atheists."

Referring to the Crusaders' use of crosses on their battle flags and armor, and to our battle hymn, "Onward Christian Soldiers," the writer proposed that from now on, "in order to prove to one and all where our faith lies," rockets and missiles should be named after the heroes and saints of the Christian religion.

Serious or not, the idea got some razzing, especially from a Swarthmore lady who suggested a chant to go with each explosion:

"Matthew, Mark, Luke, and John,
Tell the folk you fall upon
You come from a Christian nation
Of most Christ-like motivation;
Sanctified each megaton
From Matthew, Mark, Luke, and John."

Maybe we had better stick to the pagan gods. For one thing, saints are not supposed to go phooey on the launching pad.

THE deadline is met.

The man who deals in sunshine
Is the man who gets the crowds;
He does a lot more business
Than the man who peddles clouds.
—*Fifth Wheel*

By HARRY EMERSON FOSDICK

Former minister of Riverside Church, New York, N.Y.

No Room in the Inn

EVERY biographer delights to discover in the childhood of his hero some event which may be a symbol and foregleam of the subsequent career. But did ever a single incident in anyone's infancy suggest so much as is summed up in Luke's saying about Jesus's nativity at Bethlehem: "There was no room for them in the inn"?

That was to be the Master's experience throughout His ministry—no room for His teachings in the minds of men or for His quality of spirit in their lives, no room in the synagogue for His reforming zeal or in the nation for His prophetic message. The crucial difficulty of His life which closed to Him the hearts he longed to change and brought Him at last to Calvary, was the tragic evil of inhospitality.

Today we lead such overcrowded lives that the loveliest things which would enrich us all are commonly excluded. Great books are not read, great music is not heard, beauties in nature are not enjoyed; we are too busy. We miss enriching friendships and possibilities of happiness in our family life. So, too, we crowd out Christ and everything He stands for.

At the inn they crowded Christ out because they never guessed who He would be. But we have no such excuse. We know Jesus. Have we not come from homes where His spirit made a radiance in the faces of those we loved and a fragrance in their lives? Are we not sprung from a civilization where artists like Raphael have glorified Him and musicians like Bach have written their noblest compositions in His praise? Even an agnostic historian, Lecky, said of Him, "The simple record of three short years of active life has done more to regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists."

From Riverside Sermons, *copyright 1958, by Harry Emerson Fosdick. Reprinted by permission of Harper & Brothers. As condensed in the* Reader's Digest

As we stand in imagination at Bethlehem's inn on Christmas morning we well may say to ourselves that to be hospitable is as important an act as any we perform.

Consider how magical a change a little hospitality can make in our lives! A youth turns, as it were, the corner of a street and, running into a new idea, makes room for it, and lo! his life is utterly transformed. Peter meets Jesus by the lakeside and, though ashamed at first to welcome so great a spirit into so unworthy a life, makes room for him at last. By that act not only Peter but all the world is altered. One of the mysteries of life is a man surprised into unsuspected greatness by a momentary hospitality, like Paul's on the Damascus road, so that afterward he says, "It is no longer I who live, but Christ who lives in me." This can still happen, for Bethlehem is not historic merely. Still Christ comes to the inn. Only, we can change the outcome.

One cannot understand aright the whole world's trouble unless one sees it in terms of inhospitality. What if mankind did not so habitually repeat the scene of Bethlehem! What if, when saviors come in any realm, we did not meet them with this obdurate refusal of a welcome! In the dangerous years ahead, what most of all I fear is that when new ideas come, new social outlooks to which the future of mankind belongs, because our minds are filled with old ideas, old prejudices, old mental habits, we will cry, "No room!"

A mind and spirit that can recognize and welcome the highest when it comes are among the supreme gifts of man. Next to being creatively great oneself is the capacity to recognize greatness when one sees it, and make room.

A man's best memories, when life is closing, will be his finest spiritual hospitalities and what came of them. I have seen Yosemite Falls leaping in a diaphanous tracery of spray and mist. Now, the analyst is right—that waterfall is H_2O. But something else is there, to be inwardly possessed not by analysis but by receptivity, appreciation, hospitality. With only one life here on earth to live, it is a pity to miss, because of an inhospitable mind, the spiritual values which mean most, reach highest, last longest and in the end make life rememberable.

GIFTS OF LOVE. Before sending away a Christmas parcel you weigh it and then affix the proper amount of stamps. How would you like to weigh it upon scales that would indicate the amount of happiness it will give to its recipient? We have no scales for that, but we can judge fairly well if we know how much loving thought we have put into the choice of the gift, and the sending of it.

—Sunshine Magazine

THE LINK Study Articles for 1961

JANUARY
Begin Again (New Year)
Dethrone Your Modern Idols
Limitations Need Not Be Fatal
Filth in Print
Workmen Unashamed

FEBRUARY
Blundering Fisherman Who Became a Rock
Should Protestants Observe Lent?
The Art Gallery of the Mind
Is It Really Good News?

MARCH
Your Body Is a Temple
Churches for New Times
From Doubt to Faith
The Surest Thing in Life

APRIL
The Miracle of the Resurrection
Christians in Latin America
The Christian Mission in Latin America
Religion on the Highway
Missionaries in Uniform

MAY
What Is Holy About Matrimony?
Mary, the Mother of Jesus
Sex and Respect for Persons
Heroes of Faith and Peace

JUNE
Two Lost Sons
Practicing Religion at Home
This Sickness Can Be Cured
How the Mighty Are Fallen

JULY
How Free Are We?
The Theater Is Preaching, Too
What Is a Christian Society?
The Mold Was Broken
Dealing Creatively with Hostility

AUGUST
Making Good After a Bad Start
Ethics at the Wheel
Love God with the Mind
Time on Your Hands

SEPTEMBER
My Vocation and My Job
Vocations That Enrich
A Christian's Work Should Be Creative
Case of the Hoarded Talent

OCTOBER
The Tie That Binds
Me, a Theologian?
The Ingredients of a Theology
The Challenge to World Peace
What We Believe About God

NOVEMBER
What We Believe About the Church
What We Believe About Man
The Sin of Ingratitude
What We Believe About the World

DECEMBER
What We Believe About Jesus Christ
How to Read the Bible
Getting to Know Them
The Real Meaning of Christmas
Climbing Up the Ladder

Suggestions on the Use of THE LINK

THE LINK is both a reading magazine and a program magazine. Its program ideas are presented in article form based on ideas worked out in an interdenominational advisory board which assists the editor. The articles contain both content and life application and are built around the goals of Christian education. They are interesting but solid.

THE LINK is published sufficiently in advance so that overseas shipments are mailed six weeks prior to date of issue (e.g., The January issue is mailed November 15). In the States, shipment is made four weeks in advance (the January issue is mailed December 1.) Chaplains in the Pacific state that THE LINK reaches them on time. And this is our farthest shipment point.

The magazine sells for 15¢ per copy to pay printing costs. It is published by The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave., NE, Washington 2, D.C. Order copies from that address.

Some specific suggestions:

1. Order sufficient copies for every member of your group.
2. Distribute these so they get into the hands of every member. Don't place them on the racks.
3. Map out your program around the study article topics. You can use one, two, three, four, or five topics, as you wish. Each month there are at least four topics; on five Sunday months there are five. So for your monthly meeting you have a choice of any of these topics you wish to use.
4. Plan in advance and suggest that everybody read the topic to be discussed. Thus, you will share information and discussion will not be on the basis of "pooling ignorance."
5. Leaders from your own group can take some of the topics—or if you invite an outside speaker, he can be given the theme you are to discuss.
6. Turn to the back of the magazine for "Helps for Lay Leaders" for discussion questions and Scripture materials.

HERE ARE READY-MADE PROGRAM MATERIALS.

YOU DON'T HAVE TO DO A LOT OF LOOKING AROUND TO SEE WHAT TO PRESENT.

THESE ARE BASED ON THE GOALS OF CHRISTIAN EDUCATION. YOU ARE ON SOLID GROUND.

THEY COME TO YOU FRESH EACH MONTH.

Larry Fitzgerald, Editor,
THE LINK

By THEODORE R. McKELDIN
Governor of Maryland, 1951-1959

America's True Source of Power

OCCASIONALLY one hears lamentation raised over the fact that the name of God does not appear in the Constitution of the United States. But why should it? The Constitution is a political document dealing exclusively with the affairs of this world, and its First Amendment expressly repudiates the power of the government to interfere in any way with matters of faith and doctrine. The Constitution embodies the American secular, political faith. It is an endeavor to render unto Caesar the things that are Caesar's; it is by other means that Americans should render unto God the things that are God's.

The total philosophy of the American people is not expressed in the Constitution, but in the earlier document that created the United States, the Declaration of American Independence. Even there you will find no reference to Christianity, but you will find an explicit assertion that this country is founded on "a firm reliance on the protection of Divine Providence," because its political theory is based upon "the laws of Nature and of Nature's God." This is the sound and sufficient reason for our adoption of the motto, "In God We Trust."

We are among those who worship God according to Christian beliefs.

Condensed from an address to the Protestant Men's Council of Carlisle Barracks, Carlisle, Pennsylvania.

Furthermore, we worship him by the Protestant form of the Christian faith. Once again, we belong to different denominations of the Protestant form of the Christian faith.

I AM a sectarian. I acknowledge it without hesitation and without apology. The faith and dogma expounded by the Episcopal Church constitute, for me, the avenue that leads into truth. But I believe that the Founder of the church meant it when he said, "Other sheep I have, which are not of this fold." It is not for me to set limits to the power of the Most High and to deny that he has children who worship him by rites that are strange to us.

The government of the United States may be in no sense founded on the Christian religion, but it is founded on the belief that God is a spirit, and that the spiritual is more powerful than the material, that the spiritual alone is eternal. It follows that denial of this truth is denial of the very foundation-stone of Americanism. Yet it is denied, not perhaps in words, but in acts; and nine-tenths of the troubles of this world arise from this denial.

We all know that the greatest threat that menaces us today is offered by a philosophy one of whose tenets is that "religion is the opiate of the people." Yet there is a greater danger than communism. I do not believe that godless communism will ever bring this country to ruin; but I am very much afraid of what godless Americanism may do to it. One of the most dreadful factors in the situation is that it will not appear under that name. On the contrary, it is much more likely to operate in the guise of religion; but it will be the kind of religion that pays tithes of anise and cummin and neglects the weightier matters of the law. It will be the kind of religion that makes long prayers in the churches, and devours widows' houses in the streets. It will be the kind that hurls anathema at atheistic Russia, and at the same time relies for its own protection on fire and steel without appealing, as our fathers did, to "the protection of Divine Providence."

IT is utterly useless to stamp "In God We Trust" upon our coins unless it is also stamped upon our hearts. It is utterly useless to cry out against the materialism of Communist Russia and at the same time repose more confidence in the power of the hydrogen bomb than we repose in the power of God.

Faced by the threat of physical force, we are compelled to look to our physical defenses; and in such a situation there is always danger of being carried away, of becoming obsessed with the problem of physical defense, to the neglect of the spiritual. Often the president can easily obtain great sums of money for more weapons but he finds it difficult to obtain a tithe of that amount to be spent, not in creating weapons to overawe our enemies,

but in acts of generosity, justice, mercy and helpfulness to encourage and inspire our friends.

Nevertheless, "not by might, and not by power, but by my spirit, saith the Lord." We know beyond peradventure that there are spiritual elements in Protestantism of the utmost value to civilization and to the establishment of the reign of justice and truth in this world. It is incumbent upon us to preserve and strengthen those elements and to apply them to the benefit of all mankind.

BUT before we are Protestant we are worshipers of one God who is a Spirit and we "have neither heard his voice at any time, nor seen his shape." Yet he alone is omnipotent, and all other powers in the universe are in his hand; therefore in him must be our final trust, and not elsewhere.

This we shall forget at our utmost peril—peril of the immortal soul, but also, I am grimly certain, peril of the physical body. I neither deny nor decry the necessity of arming against our foes in the nations that have turned away from the Lord and put their trust in the sword.

We are amazed, sometimes we seem to be bemused, by the modern science that has unleashed such powers of physical destruction as were not dreamed of by any earlier generation. Nevertheless, there are things known of old that can destroy a nation more effectively than hydrogen bombs, or any other horror that engineers can ever devise. Injustice, tyranny, falsehood, the hatred of brethren, the lack of compassion, the cult of cruelty—each of these launched upon our country from within, can bring ruin and woe more terrible than anything that nuclear scientists have invented.

And if these terrors come upon us, it will not be the doing of godless communism or any other foreign foe, it will be the failure of our own faith, the misplacement of our own trust.

But surely this will not come to pass. Our worries are great and innumerable, but they are like those of the Prophet in the desert who lamented that he alone remained true, and to whom the Lord answered sternly, "I have yet seven thousand that have not bowed the knee to Baal." The foolish and the faint-hearted are many, but there are many more who have never wavered from true faith in God; and they interpose between us and every menace the strong shield that has protected us in the past and is able to keep us forever safe, the motto inscribed not on coins, but on the hearts and minds of millions of men and women: "In God We Trust."

QUITE. It would be a great relief to live in that town on television where the hero always finds a parking place in front of the bank, the supermarket and the postoffice. —Billy Arthur in *Quote*

The Sin of Ingratitude

WITH the first thought, ingratitude or unthankfulness may seem but a small thing, a lesser sin —merely a neglect of polite return for some service rendered. "Oh, I am thankful enough for the favor, even though I did forget to mention it and I am sure my friend knows me so well that I do not need to say it." Have you ever heard an excuse given in this light manner?

Unthankfulness may be but a small sin, but yet it can grow to be a very great one. In the Apostle Paul's second letter to Timothy we find it catalogued among the worst sins. Here it is classed along with the "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," also with the "truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors" and others equally undesirable.

Just how thoughtless people sometimes become in this way is well illustrated by a couple of true stories. A certain steamer was disabled and went down in the lake near Chicago. All on board, both of crew and passengers, perished except thirty-two women and these would have lost their lives had it not been for the efforts of an athletic young man who was a great swimmer. Back and forth from shore to ship and from ship to shore he made his way through the waters, each time bringing safely back a passenger until thirty-two were saved.

The exhaustion and exposure occasioned as a consequence of his heroic efforts brought an illness, and he was taken to a hospital where he died six weeks later. It is said that between the time when he was taken to the hospital and the day of his death, not one of the persons whom he had saved sent a word of thanks, a flower, or even inquired as to his condition.

It seems almost unbelievable, yet the story is vouched for as being true. It is strange that thirty-two people, whose lives were given back to them through such heroic measures, could be so thoughtless or neglectful, so lacking even in common courtesy as to pass along on their selfish way without even an inquiry concerning the welfare of the one who risked and finally gave his life that they might live.

There is another story, much older than this, but just as true. You have read it many times perhaps. It is the story of ten men who came to Jesus. They had been stricken with a terrible disease, that plague of the Far East, leprosy. He

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answered their pleadings and cleansed their bodies from the loathsome disease. You know the rest of the story—how only one of the ten came back to thank the kind Master for the wonderful blessing he had given them. Was it not something more than mere neglect or forgetfulness that caused them to leave this act undone? Surely it had passed far beyond that with them and well deserved to be classed just where Paul placed unthankfulness along with those other great sins.

WE need to guard ourselves daily from this sin of ingratitude. Our lives are all filled with blessings for which we should feel the glow of thankfulness within our hearts. These blessings come to us from our loved ones and friends. Daily we are dependent upon others for the little pleasures, the joys, and happy, helpful things which make up our lives.

But more than this is Christ who courageously laid down his life that we might be saved—that we might have life and have it more abundantly. When we become engulfed in the whirling waters of sin and those elements destructive to our souls, he reaches out to save us. When we come to him, stricken in soul, though it may not be in body, his healing touch cleanses and comforts us and bids us go on our way with a renewed life and hope. Daily we are dependent upon the heavenly Father for all that flows from his bounteous store and he is anxious to bestow them upon his children.

In return, what are we doing? Do we go away and forget to thank him as did the thirty-two women who had been saved from the waters? Do we neglect, as did the nine lepers, to show our appreciation? Or do we turn back, as did the one, and with gratitude in our hearts praise him for his cleansing power, for the hope of renewed life which has come to us, for the power to move out once more and give glory to him for his abundant mercy?

Let us then today and every day give thanks for the life of his beloved Son which was given for us, for the wonderful opportunity of eternal life made possible through him. Let us give thanks for the cleansing which comes to our souls in the time of great stress and need for the power to live again in him. Let us forever banish ingratitude. Let us this day give thanks out of hearts that overflow in love to him for all his mercies and blessings. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

THANKS. If we can't be thankful for what we receive, we should be thankful for what we escape.—Arthur H. Glasow. Thanksgiving is only our annual time for saying grace at the table of eternal goodness.—James M. Ludlow in *Defender*.

STORIES FIT TO TELL

He Was Surprised

The clergyman decided to offer the parents a little homily before he baptized their infant.

"Think of the future that may lie before this dear child," he said. "One day he may become a pastor like myself or perhaps a gallant airman or sea captain. Who knows, he may even become Prime Minister. Think of the joy that will be yours in guarding and watching his career," he concluded. "Now, what name did you say?"

Said the mother timidly, "Mary Jane."

—*Tit-Bits*, London

He Was Rather Indignant

The classic story to survive the typewriter's early struggle is that of the mountaineer who returned a typewritten letter he had received with the indignant note: "You don't need to print no letters for me. I kin read writin'."

—*Remington*

The State of the World

Two thirds of the world is not industralized.

Two thirds of the world's population are illiterate.

Two thirds of the world's people do not have proper medical facilities.

Two thirds of the world's population are hungry.

—John Metzler, World Council of Churches

A Wonderful Woman

A couple of mischievous boys decided to play a joke on their minister so when he announced he was going to speak on "Noah's Wife," they borrowed his pulpit Bible and glued two pages of it together. When the minister stood up to read, he said, "When Noah was 120 years old he took unto himself a wife, who was—" and then he turned the page—"120 cubits wide, forty cubits long, built of gopher wood and covered with pitch on the inside and out."

The description sounded strange but he was orthodox so he looked down across his glasses at his congregation and said, "Well, brethren, this is the first time I've come across this in the Bible; but since it's in the Bible, I accept it as it is."

She was a wonderful woman!

Choice Bits

- A man who knows he doesn't know it all knows a lot.
- No one is so rich that he can afford to lose a friend.
- If we cannot get all we want, we should be thankful we don't get all we deserve.
- Kindness is the golden chain by which society is bound together.
- Little minds are wounded by little things.
- Nothing can be truly great which is not right.
- Dreams never become true by oversleeping.

—*Sunshine Magazine*

Christmas Comments

Santa Claus comes down the chimney on December 24th, and he goes through the roof on the first of the month.

—Harold Coffin

Some people's idea of celebrating the holidays is to have a Christmas they'll never forget and a New Year's they can't remember.

—Maurice Seitter

Christmas is when our "take-out order" shifts from the restaurant to the bank.

—Kate M. Ownby

The Christmas tree has taken the place of the altar in too much of our modern Christmas observances.

—Earl Riney in *Church Management*

A happy child once asked, "Why can't Christmas come every day?" Men of good will might ask the same question. There is no reason why the warmth and good feeling of Christmas have to disappear as fast as a drumstick on a child's plate. Ben Franklin observed, "A good conscience is a continual Christmas." If we in America can develop the skill to make Tommy's sled and Suzy's skates last for years, can't we develop a spiritual force that will keep the spirit of Christmas alive for 364 more days?

—*Newsweek*

The Christmas spirit is not a matter of money or material gifts at all but has to do with a loving, peaceful consciousness. Everyone can enter into the Christmas spirit and help spread its thrilling inspiration.

—Lowell Fillmore in *Progress*

Keeping Christmas is good, but sharing it is a great deal better.

—A. H. Glasow

Got the Time?

Congress misses the story-telling lawmaker, Brooks Hays of Arkansas. One of his stories is that of a character in his hometown of Russellville, who was afflicted with a long list of ailments, some of them imaginary. Folks would ask the old gentleman, "How are you today, Uncle Billy?" And Uncle Billy would answer, "Son, are you sure you got time for the answer?"

—Bob Hansen in *Eagle*

First Alarm Clock

The first man to use an alarm clock was a Chinese mandarin. Centuries ago, said mandarin stuck a burning taper between his toes before an evening nap. Chinaman either arose pronto or else was buried with his ancestors.

—John McCarthy in *Columbia*

Where Are Your Samples?

A salesman boarded the train and took a roomette. He carried with him only a small grip, and the porter inquired of his other luggage.

"I have none," said the man.

"I thought you were a salesman," said the porter.

"That's right, I am. But I don't need a lot of luggage. I sell brains."

The porter scratched his head and said, "Well, sir, you're the first salesman that ever rode this train without samples."

—*Sunshine Magazine*

A youngster is growing up when he finds that the opinions of the department store Santa Claus do not necessarily reflect those of his parents.

—*R & R Magazine*

By RUDOLF BULTMANN

Lecturer at Marburg, Breslau, and Giessen

Eternal Light of Christmas

WHY IS IT that we light candles at Christmas and take joy in their splendor? Whatever the historical causes for this custom, they are no longer effective for us. But does this mean then that the splendor of the Christmas lights has become merely a festal ornament that somehow belongs to the joyous mood of the holiday? Are the lights dear to us because as we look at them memories are awakened—memories that reach all the way back to our childhood and are at once sad and happy? Certainly this is so. But is this the only reason or the decisive one?

WHOEVER is asked why we light candles at Christmas will surely say, if he reflects on the matter, that the answer is not far to seek; the lights that we kindle are a symbol of *the* light—Light that is spoken of in these lines:

The eternal Light there enters the world
And it gives it a new appearance.
It shines brightly in the middle of the night
And makes all of us children of light.

In that case, however, the splendor of the light not only makes us happy in an aesthetic and sentimental sense; it is a symbol which had something to say to us, which is, so to speak, a word addressed to us. But what is it that this word would tell us? Just this, that "the eternal Light" wants to shine into our dark world.

Into our *dark* world? Something, then, must be presupposed if we want to understand the meaning of the eternal Light that "shines brightly in the middle of the night"—namely that we actually live in a dark world. But is this so difficult to understand today? It would seem not. For even for those whose security has not been shaken to the same degree as it has in the countries that have been directly touched by the world wars and their consequences, the threatening danger that hangs over us all is not hidden. I refer of course to the danger that grows out of political and economic confusions and to the accompanying danger arising out of the development of technology and its application to the weapons of warfare.

From Existence and Faith, *by Rudolf Bultmann. Copyright 1960 by Meridian Books, Inc. and reprinted with permission.*

However, perhaps our situation is not without prospect; perhaps the earnest efforts of responsible men are not totally ineffective. Perhaps we are not really in the middle of the night after all and our world is not *completely* dark, but rather is lighted by a few rays of hope that break through the clouds of darksome fear. Yet who can deny that the world in which we live is *uncanny?* And is not an uncanny world finally a dark world, a world in which we really do not know which way to turn?

It may well be that we of today are especially receptive to the meaning of the symbol of light. But we would deceive ourselves if we were to understand the darkness and uncanniness of the world as merely characteristics of an epoch that is accidentally our epoch. Is it not rather the case that what has become especially clear and obtrusive in our time is simply the true nature of the world in all times—namely its uncanniness? Was this not known in that old hymn with the words, "in the midst of life we are in death"? And is not what is said in the Christmas hymn about the eternal Light that shines in the middle of the night valid for all times, even for times of security?

WHAT is it then that makes our present-day world so especially uncanny? The mythological images of the devil and of other demonic powers in which man's consciousness of the world's uncanniness was once embodied have for us faded into mere symbols. And yet it is striking that we readily make use of such symbols, that we not infrequently speak of "demonic powers" that dominate men and involve them against their wills in entanglements and wars and lead them to acts that they do not foresee and do not will. Not infrequently do we speak of the demonic power of technology, which, with all its accomplishments, also leads to consequences that terrify its master. The following words are apt here:

Whither do I suddenly see myself led?
Behind me there is no way out, and a wall
Raised up out of my own works,
Towering before me, keeps me from turning back.

But who permits technology to become a demonic power? More generally, what is the reason that men can be possessed, so to speak, by the things that they think that they are able to dispose of, the things that they themselves cause and create? Why is it that men become possessed by the matter of work, so necessary in order to maintain their own life as well as that of the community? Why is it that the forces which are released in carrying on work can become powers that keep the man who is possessed by them from doing what he really wants to do and—as can sometimes terrifyingly come home to him for a moment—also deprive him of authentic life?

If we look at the total picture of an epoch, even our own, and look only at the men around us, we are at a loss for an answer, and we are also at a loss to know how the destructive tendencies of an age that is possessed can be brought to a halt. But we should first of all look not *around* us, but *in* us. We get no place when we say that the world in which we live is uncanny and dark, but we do get somewhere when we confess that in us ourselves it is also uncanny and dark. "The eternal Light . . . shines brightly in the middle of the night *and makes all of us children of light.*" We achieve a right understanding of the eternal Light only when we become aware that we ourselves have to become children of light.

Should we say, insofar as we reckon ourselves to belong to the community of the Christian faith, that we already *are* children of light —by reason of our faith? If we do, then we have only very badly understood the meaning of the *eternal* Light. For the eternal Light never becomes a light that belongs to this world; it can never become our possession, a quality of our nature, a property of our character. Always it can only be received—and received again and again—as a gift. Its rays can and must fall upon us again and again out of eternity, out of that which lies beyond our world.

Yes, it is true: we *are* children of light, and we are such because the Light of divine love and grace that has shone forth for the world in the birth of Jesus Christ always shines for us all. We *are* children of light, and we are such because—in our real selves—we stand before the eyes of God in the light of his grace. We ought not to imagine that we actually are what we appear to be in the eyes of others or even, indeed, in our own eyes. We ought not to rely on self-images, either in the arrogance of self-satisfaction or in the despondence of self-condemnation. Rather we should believe that our true life is hidden from us. Even now we are already "children of God," but "it does not yet appear what we shall be" (I John 3:2).

THIS is what the lights of Christmas want to tell us. We cannot tell it to ourselves, but must rather let it be told to us. This is the message of Christmas, the word that Jesus Christ speaks, the word that he himself is. We are not what we seem to be or what we imagine that we are. Rather we are what we never are here and now; but what we never are here and now—precisely that is our true being. This is the Christmas message, this is the Christmas faith.

The eternal Light makes us children of light by kindling in us the light of faith. Because of such faith our present uncanny and darksome self need not and cannot any longer frighten us and cause us pain. But it also need not and should not any longer determine how we lead our life. Freedom from it can and should

manifest itself in freedom over against everything in our life within the world that tempts and entices us, that makes us anxious and intimidates us, in short, everything that bears within itself the threat of taking possession of us. Thus faith also gives the world a new appearance—not only in the fact that the world loses its power over him who knows that his true self lies hidden beyond it, but also in the fact that such faith is active in love. And it is precisely love that transforms the world—not, to be sure, in the sense that it contains within itself the program for a better world order, but in the sense that wherever the light of love shines forth, a brightness and cheerfulness is diffused, a new atmosphere comes into being. Naturally this never happens without struggle, but it is also never without its victory.

Have we not also now found an answer to the question that was left unanswered above—the reason for the fact that demonic powers arise out of our labor and dominate us? The reason for this always is *the individual man.* It happens because he loses the knowledge of his true self that lies beyond all of his pains and efforts and waits for him as a gift to which he should open himself. Thus, while Christian love also takes responsibility for the order of the world, its first concern is for the "neighbor," for the ones who are concretely bound to us and who actually encounter us here and now —a concern to help them so that their eyes are opened for the gift that also waits for them.

AT YOUR SERVICE

Would you like something significant for your service personnel families to do this Christmas? In 1959 the Protestant Chapel Service Guild of Kadena Air Force Base (Okinawa) under the leadership of Mrs. **Janie K. Wynne** prepared a devotional booklet for family use from Advent Sunday to Epiphany. The first candle is lighted on Advent Sunday; the fifth on Christmas Day. This is a family project with a member of the family reading the scripture, mother reading the Christmas story, and father reading the prayer for the day. The legends of Christmas are interwoven in the theme. Such a meaningful worship program will deepen the appreciation of Christmas in each life.

Christian families everywhere are urged to read the Bible between Thanksgiving (November 24) and New Year's. Write to the American Bible Society, Dept. U., 450 Park Avenue, New York 22, New York, for copies of a bookmark listing readings. To encourage families to begin the custom of sitting down together in their own homes and reading the Christmas story, a small booklet is available, "Unto You . . . A Saviour," at $3.00 per hundred. Daily Bible Readings may be continued throughout 1961 by using the leaflet, available at 2 cents each, or 60 cents per hundred. These items will help you put Christ in Christmas and capture the real meaning of these holidays.

By DOROTHY MACLEOD

General Director, United Church Women
National Council of Churches

Program Suggestions for the Women of the Chapel

THE 75th Anniversary of the World Day of Prayer will be celebrated throughout the year of 1961. The Day itself, February 17, will be observed in 145 countries, on every continent and on many islands of the sea. Protestant Women of the Chapel will want to feel a part of this significant movement of the Protestant church women of the world.

This call to prayer comes at a time in history when it is important that we move *together*, with "no time limits, no clime limits, no race limits, or space limits" being interdenominational, interracial and international.

The program for the Day, sponsored by United Church Women, is prepared from year to year by women of different countries and is translated for use all over the world. Increasingly it is used by more countries each year, and men, youth, and children are urged to join in prayer with women everywhere.

The goals for the observance in the United States of America are the participation of every Protestant and Orthodox woman of the churches and the giving of an offering of $750,000 for regular, on-going and special missions projects. This is a larger offering than usual and it is hoped that women will give not only of themselves in prayer, deep interest and concern, but also of their gifts of money for the work of the churches at home and abroad.

In addition to the support of certain Christian schools and colleges

Goals for the 75th World Day of Prayer

Goal #1: Double the attendance: enlist every church in every community.

Goal #2: Double the number of services: help neighboring communities to organize for World Day of Prayer, 1961.

Goal #3: Double the offering—$750,000 for World Day of Prayer, 1961: a gift from every woman in your church and community.

around the world, and of the work among Indians, migrants and low-income farm families in the States, two special projects have been added for this special observance, namely:

Africa: A massive literature program in Africa with a training center for African writers, the production of 500,000 Christian books written by Africans for Africans, and the first stage of a co-ordinated program of training African writers in the special techniques of radio script writing.

Alaska: A creative mission in which specialists in church planning and social welfare will assist Alaska's growing churches to develop a sense of community and a basic strategy of ministry and witness in the 49th state.

Prayer Fellowships are significant developments of the 75th observance. Approximately fifty selected women church leaders in each of the five areas: Africa, Europe, Latin America, the Middle East and the Far East, and in thirty cities in the United States and Canada will meet prior to World Day of Prayer 1961, to help women of the churches; speak together concerning the relevance and power of prayer for the work of God's people in the world today; share some biblical study of God's action within history; seek to discover God at work in the midst of these problems; propose some concerted effort of Christians toward their solution. Interracial teams of four persons, two of them Americans, will be sent to all of the prayer fellowships abroad. A representative from each will bring the concern of each one to the Ninth Assembly of United Church Women in Miami Beach, Florida, October 9-12, 1961.

Certain basic materials are available for use by women in this 75th observance. Order freely, distribute widely, pray, give! Basic packet of materials each fifty cents, three or more to one address each forty cents. Order from:

P & D Department
National Council of Churches
Box 320, Madison Square Station
New York 10, New York

By JAMES S. STEWART

Professor of New Testament Language, literature, and theology, in the University of Edinburgh.

Preaching in the Context of Worship

I BELIEVE with all my heart that the purpose of exposition is encounter: that encounter with God in Christ which is the essence of worship. Preaching is an integral part of worship. Never consent to the myopic view which thinks that the "devotional" parts of service—prayers and hymns and responses—are divine worship into which preaching comes as a human intrusion. Of course, if preaching is simply giving advice, airing opinions, analyzing situations, commenting on current events, it is a flagrant intrusion. If that were the preacher's calling, what a devastatingly dull assignment!

But it is not that. Preaching is integral to worship because—as has been proved again and again across the centuries—wherever the Word is faithfully expounded, Christ the living Word draws near, as at the first, to his own people. The one thing that matters for every worshiper when a service ends is not "Did I enjoy that service?" (that futile question) but "Did I, or did I not, meet God today?"

Jesus said: "Where two or three are gathered together in My name, there am I in the midst of them." Have we come alive to the overwhelming consequences of taking that statement literally, as sober fact? Is not this the thrill of being alive in the same world with the risen Christ—that, as it were, you have to keep your eyes open and your soul on tiptoe, for at any moment some new startling discovery may come breaking in, some fresh unheard-of revelation to leave you "lost in wonder, love, and praise"?

This is worship—not the dull, stagnant, boring, and depressing thing which, having built its altar once, stays there all its life; not that arrested development of the soul

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which, having a certain amount of religion, blindly takes for granted that there is nothing more to find, as though Christ's were "the touch of a vanished hand and the sound of a voice that is still"; but the glorious, humbling certainty that always there are new insights to achieve, new wonders to apprehend, new depths of the unsearchable riches to fathom. This is the contemporaneousness of Christ.

Perhaps someone will say that all this sounds very impractical; that here are human beings immersed in problems all the week, living (as Samuel Johnson once expressed it) "in a world that is bursting with sin and sorrow," grappling with the elemental facts of suffering and grief and guilt and death, desperately needing help with these things; and that all this about "meeting God" will not do, for it is not nearly practical enough and does not speak to the concrete situation and the urgent realities of experience.

The fact is, it is the one thing that is entirely practical. A man with some specific problem on his mind goes to church on Sunday morning; in the service he may never hear that problem of his even mentioned; but if there he meets God (as he can, since God is present), will not that encounter help him more than anything else?

Nineteen hundred years ago in Galilee men met God in the fact of Jesus. And that in several ways.

Some met God in the mighty works of Jesus. "What manner of man is this who can muzzle the demons and still the waves and smite death with resurrection? Surely the Lord is in this place, and we knew it not!"

Others met God in the words of Jesus. They knew, listening to him, that this teaching was real, this was decisive truth, this was the authentic light of heaven across all the tangled pathos of the world. There was none of the groping of their scribes and rabbis here, none of their glib and facile platitudes. This Man knew; and even if the heavens should crash and fall, this Man's word would echo and endure and never pass away.

Above all, they met God in the person of Jesus. All four evangelists make it clear that the effect of encountering Jesus was twofold. There was a double reaction. First came a terrible sense of shame. For there was something about him that struck them down, humbled them to the dust. They knew that the jungle of their secret sins was being reconnoitred and explored by the piercing light of heaven. Those clear, steady eyes saw everything—all the shabby meannesses and defeats. They suddenly knew that that was the kind of men they were. If anyone came to Jesus with his eyes up in conscious righteousness, he had not been there long before his eyes began to droop. "Depart from me, for I am a sinful man, O Lord!" He began to know the sinfulness of man, himself in particular. And he learned the meaning of humility.

BUT that was not the total reaction. Their hearts condemned them; but this Man, they realized, was greater than their hearts and saw potentialities of victory of which they had never dreamed.

In his presence they were aware of an understanding, a reinforcing good will, a forgiving, creative love that broke through the dull monotonous tyranny of defeat and made all things exhilaratingly new. Here, they knew, was One who really cared and was personally concerned, an ally who would be their advocate against the fierce accuser, a helper ready to identify himself with them without qualification or reserve.

All this in the days of His flesh. But—mark this well—not then only. For through the apostolic preaching the same thing was happening. Men were still encountering God in Christ. The missionary proclamation of the mighty acts of redemption was in fact a continuation of the divine redeeming activity.

When the men and women of Thessalonica, Corinth, Ephesus heard the preaching of "repentance toward God and faith toward the Lord Jesus Christ," it was something more than a religious lecture that was going on: it was God in action to judge and save them by confrontation with the living Christ.

So all down the centuries. Preaching, as P. T. Forsyth used to say, is more than a declaration of the Gospel: "It is the Gospel prolonging and declaring itself." Hence our exposition of the Word of Salvation is caught up into the saving process and itself becomes a bit of *Heilsgeschichte*—God in action to save. As J. B. Phillips has expressed it, referring to our Gospel records—"Behind these early attempts to set down what was reliably remembered about this Man, there stands the Man himself."

Therefore to those who are ministers of the Word I would say this: Your commission is so to expound the Word that through the exposition men and women will be forgetting all about the preacher and actually encountering him who is the Word incarnate, losing sight of you and seeing Christ instead.

I SUSPECT we have all listened to a sermon in which the homiletical structure was excellent, the theology impeccable, the thought acute and well expressed: yet which left us at the end with a strange unsatisfied sense that the God to whom the sermon witnessed was an abstract principle rather than an instant presence, the diffused Spirit of the pantheist rather than the living, intruding God of the prophet, and that the Christ of whom the preacher spoke to his hearers was somewhere out of sight both for him and for them, a third party who was somewhere else—perhaps away yonder in Galilee, perhaps separated by the gulf of centuries, perhaps above the clouds at the right hand of some distant power—someone at any rate to be spoken of, like any other absent

figure, in the third person ("He said this, he did that, he would have given you this advice if he had been here today") : not someone there in the midst, standing in the heart of the congregation, listening to every word, aware of every thought; not someone to whom in the second person the preacher's heart and every heart in the congregation might suddenly cry aloud, interrupting the sermon but not the worship, "O Jesus, You have kept your word, You are here!"

And on the other hand, we have all listened to sermons homiletically defective, structurally execrable, with elements in their theology with which we could not agree; yet we could no more doubt that Christ was there than we could doubt that we were there ourselves; and we knew that we were there ourselves; and we knew that out of the eternities the living God had drawn near to us and spoken and called us by our name.

If something like this latter experience is not happening to men and women as we preach, we are failing them and failing our Master. Our ministry may have its other successes, it may resound with notable achievements; but if it fails at this point, it fails all along the line.

Are we helping men and women to believe their own faith? Is their creed coming alive for them? They accept it—but are they daring to imagine it? They believe the incarnation, the atonement, the Resurrection—but are they seeing these?

He has borne our sins in his own body on the tree. He is risen. He has abolished death. He has opened the Kingdom of heaven to all believers. He is present. He is always present. He is here and now.

How is the preacher to retain the awareness of the living presence of the Lord? When Paul claimed that he "was not disobedient to the heavenly vision," he at least suggested the solemnizing thought that disobedience of any kind may have almost automatically disqualifying effects where heavenly visions are concerned. It is not that the visions cease to come—for God is the Father of lights, and Christ the Sun of righteousness never fades or sets. But the soul may become progressively disabled from seeing the vision. The window may become dimmed because of prayerlessness and compromise and lack of a disciplined devotional life.

Let us, then, as we turn our faces to the light each day, see to it that we keep that window clean through which the vision has to come. For surely the final word in any study such as we have attempted today must be the word of Jesus our Lord: "Blessed are the pure in heart, for they shall see God."

CHRISTMAS. Not only are customers doing their Christmas shopping earlier, they're also paying later.—Cy N. Peace in *Quote*. If your husband complains about the neckties you select, give him a sock.—Harold Coffin.

Christmas in Our Hearts by CHARLES L. ALLEN and CHARLES L. WALLIS. Fleming H. Revell 1957. 64 pp. $1.00.

Candle, Star and Christmas Tree by CHARLES L. ALLEN and CHARLES L. WALLIS. Fleming H. Revell 1959. 64 pp. $1.00.

Dr. Allen is pastor of First Methodist Church, Houston, Texas, and ministers to additional thousands of people through a newspaper column, radio and TV, and speaking engagements throughout the country, and he has published several other devotional books. Mr. Wallis is an ordained Baptist minister and professor of English at Keuka College and minister of the Keuka College Church at Keuka Park, New York. He has written *Speaker's Illustrations for Special Days* and other widely selling books, and he speaks often to ministers' and college groups.

Printed copies of *Christmas in Our Hearts* has already reached 35,000. In this book the two writers discuss the first Christmas and then point out that Christmas should be a time of adjusting one's life to the will of God. "Christmas," they say, "is an attitude of heart, and only those who open their hearts to the spirit of Christ will ever reach Bethlehem." In *Candle, Star and Christmas Tree* they have written, "Christmas means many things to many people, but its meanings are superficial and transitory if they do not mean Christ." The symbols of Christmas—wreath, candle, star, tree, etc.—are most interestingly explained. Those who use either of these books will find them bringing a rich spiritual tone to their personal Christmas observance.

The Story of the Other Wise Man by HENRY VAN DYKE. Fleming H. Revell 1959. 62 pp. $1.00.

This is the story of Artaban who traveled alone, but his heart and his hand and his treasure were lovingly extended wherever and whenever the needs of a stranger crossed his path. As the wisest of the Wise Men said, "It is better to follow even the shadow of the best than to remain content with the worst. And those who would see wonderful things must often be ready to travel alone." This is a story that can be helpful to every man and woman. Dr. van Dyke's classic has haunted the hearts of many through the years, and now is re-issued as a part of Revell's Inspirational Classics.

Rembrandt and the Gospel by WILLEM A. VISSER 'T HOOFT. Westminster 1960. 192 pp. $4.50.

Dr. Visser 't Hooft is General Secretary of the World Council of Churches and a foremost leader in the ecumenical movement and has written numerous books and articles on the Protestant church and its place in world society. Rembrandt was a well-

known painter of baroque art during the Counter-Reformation when his wife died. In grief and loneliness a revolution started in the painter's work. He began to express the inner realities of the Bible instead of the external drama. Dr. Visser 't Hooft comments on Rembrandt's knowledge of the Bible through his drawings, etchings, and paintings. Many of his works are illustrated. This book will be very helpful to the chaplain who is interested in the significance of Rembrandt's life and work.

Christmas Customs Around the World by HERBERT H. WERNECKE. Westminster 1960. 188 pp. $3.50.

Christmas Songs and Their Stories by HERBERT H. WERNECKE. Westminster 1957. 128 pp. $2.50.

Dr. Wernecke is Professor of Biblical Interpretation and librarian at Eden Theological Seminary, Webster Groves, Missouri. The first book is full of the traditions and customs of Christmas throughout the world written in an easy style with whimsical illustrations which help make this an excellent volume for church and chapel libraries. Do you know why we hang tinsel on our Christmas trees? Why "The Feast of Lights" is celebrated? When did the custom of sending Christmas cards begin? These and hundreds of other questions are answered in this book. In *Christmas Songs and Their Stories* we can learn the background of our much-loved Christmas songs and carols. This book will be particularly helpful to chaplains and Sunday school workers in preparing Christmas programs. It is an important addition to our books about Christmas.

My Favorite Christmas Story by ROY ROGERS. Fleming H. Revell 1960. 64 pp. $1.50.

The King of American Cowboys retells the Nativity Story and asks, If Christ hasn't been born in your heart, does it matter whether or not he was born in Bethlehem?

A Star Is Born by KENNETH G. PHIFER. John Knox Press 1947. 32 pp. 50 cents.

Christmas Scroll by JACK ABERNATHY. John Knox Press 1958. 16 pp. 50 cents.

In Search of Christmas by JAMES E. FOGARTIE. John Knox Press 1957. 16 pp. 50 cents.

The Empty Cup by OPAL MENIUS. John Knox Press 1951. 26 pp. 50 cents.

These are tales of how the first Christmas has brought meaning to some of the people who were at the inn, or who saw the star, and others down through the ages.

Come to Christmas by ANNA LAURA and EDWARD W. GEBHARD. Abingdon 1960. 42 pp. 75 cents.

This small book would be helpful in preparing families for a worshipful attitude between Thanksgiving and Christmas. Devotional material for each week is included.

Christ Is Always by DALE EVANS ROGERS. Fleming H. Revell 1958. 62 pp. $1.00.

"Christmas," Dale Evans Rogers says, "is not a date on the calendar,

but a state of heart." And it was in God's heart that he gave us the greatest gift of all.

The International Lesson Annual edited by CHARLES M. LAYMON with lesson analysis by ROY L. SMITH. Abingdon 1960. 448 pp. $2.95.

Broadman Comments by H. I. HESTER and J. WINSTON PEARCE. Broadman 1960. 458 pp. $2.95.

Each of these annuals presents in compact form comments on the Uniform lessons for 1961 and is quite good. There are several such lesson annuals, but these are two of the best. Chaplains who are searching for supplementary material to the Unified Protestant Sunday School Curriculum will get good help from them. *The International Lesson Annual* has the printed passage both in the King James Version and the Revised Standard Version while *Broadman* has only the KJV. *International* has a recurring three points on each lesson: Exploring the Bible Text; Looking at the Lesson Today; and Teaching the Lesson in Class. On the other hand, *Broadman* uses this outline: The Lesson in the Word; The Lesson in Life; and Visual Aid Suggestions. In *International* each special day of the church year is lifted up and a short sermon is given to magnify that day's significance. Some help is given in each annual on the newer techniques of teaching such as forum, symposium, panel, group discussion, buzz groups, visual aids, role playing and the like; but one could wish for more of this. If help is not given along these lines, the tendency is for the teacher to lecture.

Acts of Worship by W. B. J. MARTIN. Abingdon 1960. 192 pp. $2.50.

Dr. Martin is visiting professor of homiletics, Perkins School of Theology at Southern Methodist University and contributor to THE CHAPLAIN. He begins his very helpful book of original worship material with the statement, "I believe that eleven o'clock on Sunday morning is, or could be, the most important hour of the week. In this spirit I offer this collection of worship material, in mingled gratitude and exasperation, to the Church that has provided me with some of the most exciting, and some of the dullest, hours of my life."

Indeed, it is a sin for the minister to be slipshod, careless, lazy, and fail to lead his people to the throne of God when they gather for worship.

There are many worship collections but some of the distinctive features of this one are: The "Calls to Worship" are chosen not merely because they are religious, but because they are Christian. The affirmations of faith and creedal statements are *responsive* declarations of faith and give the congregation a chance to articulate its convictions. They call the people to a declaration of duties, sins, aspirations, and attitudes. Meditations on biblical themes enable the congregation to base its prayers upon the Scriptures. Dr. Martin says, "Prayer that is based on the Bible will have the advantage of delivering men from their moods and subjectivisms." The pastoral prayers included take their starting point not from the preacher's observations on the state of the world but from the mission and message of Jesus Christ.

In addition, the litanies included are specially written with a view to

reproduction in weekly bulletins or service papers. Finally, the offertory prayers seek to enlarge the worshiper's thought concerning the scope and extent of the church to which he belongs.

Dr. Martin chooses words that are chaste and warm in devotional content. I believe chaplains who use the material will find their people responding in a true spirit of worship.

Jesus and the Trinity by WALTER RUSSELL BOWIE. Abingdon 1960. 160 pp. $2.75.

The inquiring mind asks, How can God be three-in-one? Dr. Walter Russell Bowie, well-known author, clergyman, teacher, lecturer, has presented to us one of his most ambitious books —one that deals with the doctrine of the Trinity. Dr. Bowie's book has its greatest significance in that he shows how the doctrine of the Trinity inevitably arose out of the experience of the early Christians. Pointing out that we start from experience (it is *Jesus* and the Trinity), Dr. Bowie says, "What developed into the Church's creed of a triune God did not begin with unrelated speculations. It began, as we have remembered, with the living impressions men got from Jesus" (p. 16).

The background for the Trinitarian doctrine is traced in the Old Testament, among the disciples of Jesus, in the letters of Paul, in the Gospel of John, and as the Council of Nicea. Says Dr. Bowie, "In the doctrine of the Trinity, even when thus stated in formidable language, the central fact was and is that in it a profound religious conviction has been seeking articulate expression. Generations of Christians had known the actual influences which had come to them out of the fullness of God. Then the doctrine of the Trinity was fashioned to be as a lamp that would hold and transmit the living flame" (p. 116).

To be sure, Dr. Bowie does not solve the difficulty the human mind faces philosophically in this doctrine. Indeed, he points out "the problem of expressing in language the fullness of the meaning of Christ 'never has been solved adequately, even within the limits of human possibilities.' But at Nicea and Chalcedon, 'both the Christ-character and the Jesus-character of the event of Jesus as the Christ were preserved.' To say this is to remember what was always the supreme effort of the creeds: not to devise definitions for their own sake, but, in spite of the imperfection of all definitions, to proclaim the dynamic faith that through Jesus Christ men find new life in God" (pp. 92, 93).

Dr. Bowie suggests that to say the Nicene Creed is to affirm a faith—a faith that enables one to trust life to its consequences. The Trinity is not an abstract doctrine that can be demonstrated sitting down, but the risk of action (p. 111).

The Book of Revelation by CHARLES M. LAYMON. Abingdon 1960. 176 pp. $3.00.

Lay readers often have difficulty in understanding the Bible, especially the Book of Revelation. Dr. Laymon of Florida Southern College feels there is no need for anyone to be mystified about the Book of Revelation. True, it has a super-abundance of angels, visions, symbols and the like; but its message can be understood and it is both timely and timeless.

First of all, he says, Revelation is to be understood in the light of its immediate background—experiences that were taking place among Christians during the reign of the emperor Domitian (A.D. 81-96) as well as literary style that prevailed at that time. Next, he discovers in the book eternal principles of truth that should be applied to the ongoing issues of life. These include such matters as the struggle of righteousness with evil, the fact and nature of judgment, and the final state of the faithful in a life of beatific blessedness.

History, according to the biblical writers, is both vertical and horizontal —everything is seen in relation to God. "In relating human happenings it includes divine elements with a naturalness that is disarming. . . . By contrast it is customary with us to omit God from the writing of history. . . ." Apocalyptic writings, such as Revelation, lighted the fires of faith in dark times.

From pages 65 on through the remainder of the book, the author gives us a paragraph by paragraph account of the meaning of the passages from Revelation. Here is a good, though brief, commentary. And if the lay reader will use this book along with his Bible, indeed the Revelation need not be a hidden book.

Christmas, An American Annual of Christmas Literature and Art. Vol. 30. Edited by RANDOLPH E. HAUGAN. Augsburg 1960. 68 pp. $3.50.

This beautiful annual containing sections devoted to the music, art, poetry of Christmas is available again.

Confidentially, Fellows! by HERBERT A. STREETER, Warner, 1960. 96 pp. $1.25.

Confidentialy, Girls! by ELIZABETH PISTOLE. Warner, 1960. 96 pp. $1.25.

Here are two wonderful gift books for teen-agers; one is for boys, of course, and the other for girls. They give helpful guidance on manners, grooming, dating, relations with other teen-agers, especially the opposite sex. The writing is direct and in teen-age language. It is lively. Two excellent books.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.
AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis 15, Minn.
BROADMAN PRESS, 127 Ninth Ave., N., Nashville 3, Tenn.
JOHN KNOX PRESS, Box 1176, Richmond 9, Va.
FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.
WARNER PRESS, 1200 E. Fifth St., Anderson, Ind.
WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

Books Received

American Strategy for the Nuclear Age by WALTER F. HAHN and JOHN C. NEFF. Doubleday & Company 1960. 455 pp. $1.45.

A collection of thirty-three essays by American statesmen, scholars, military experts, and businessmen presenting Communist strategy versus Free World strategy.

Community, State and Church by KARL BARTH. Doubleday & Company 1960. Paperback. 193 pp. 95 cents.

Three essays from the master theologian of our age.

NEWS ROUNDUP

CHAPLAINS

During the summer months combined services for both Sunday morning and vespers were conducted for patients, staff, and visitors in the new stadium at the Roanoke VA Hospital, Salem, Va., reports Chaplain **Alvin J. Lee.** Average attendance was more than a thousand. The programs were furnished by guest pastors, visiting choirs, and the patients' choir. Staff chaplains also conducted devotions in six different wards on Sunday mornings.

September 17, 1960, was the date that the Army launched its most ambitious program for the training of lay religious leaders. During the program eight teams conducted six-day training schools at thirty-one Army posts. Overall director of the project was Dr. **J. Gordon Chamberlin,** Professor of Religious Education at Pittsburgh Theological Seminary. Chaplain **Maury Hundley, Jr.,** was action officer for the Chief of Chaplains. Chief of Army Chaplains **Frank A. Tobey** urged "every person interested in his own personal spiritual development to utilize the workshop sessions to the fullest."

Wiesbaden, Germany, was the setting for the first oversea USAF Chaplain Protestant Religious Education Seminar presenting Leadership Training, Sunday School Administration, Christian Home and Family Activities, and Protestant Men and Women of the Chapel Programs. Chaplain **Robert P. Taylor,** Deputy Chief of Air Force Chaplains, delivered the keynote address. Following the USAFE Seminar, conferences were held in Libya, Morocco, Spain, England, and Germany.

Congratulations to the winners of the U.S. Air Force Chapel Choir Contest for 1960 who were:

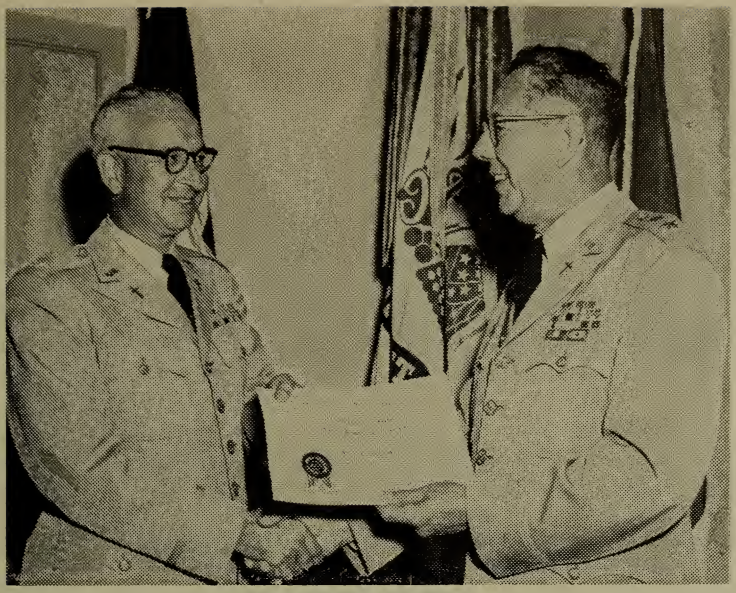
1. Wright-Patterson Air Force Base Chapel Choir, Ohio.
2. Chapel Choir of Mather Air Force Base, California.
3. Chapel Choir of Fairchild Air Force Base, Washington.

Each choir will receive a commemorative plaque to place in their chapels.

Congratulations to Chaplain **Joseph F. Dreith** recently promoted by President Eisenhower to Rear Admiral, now serving as Senior Chaplain of the Naval Schools Command and Officer in Charge of the Chaplain School in Newport, Rhode Island.

Six needy Hong Kong children are being supported from the Second Battalion Protestant Chapel Fund, Parris Island, South Carolina, under Chaplain **Raymond Morgan**'s leadership.

Congratulations to Chaplain **Asa Jones** who has been selected as one of eight Navy Chaplains for postgraduate study. He is now serving as chaplain to the NROTC Unit at Harvard University, Cambridge, Mass.



Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Chaplains (right), presents to Chaplain (Col.) Kenneth M. Sowers, a certificate from the American Society of Military Comptrollers, Washington Chapter, in appreciation for leadership shown and for services rendered to the profession of military comptrollership as vice president of the Washington Chapter. Ceremony takes place in the Pentagon, Washington, D.C.

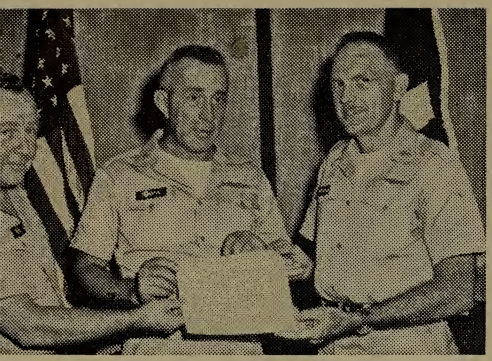
The Protestant Chapel Fund of the Third Marine Division has contributed $1000 to the Christian Service Center at Ishakawa Beach, Okinawa, which is under construction. This center is a project of the National Council of Churches and The General Commission on Chaplains and Armed Forces Personnel.

Chaplain **Alla W. Robertson** led "Operation Handclasp," USS *Rochester,* in distributing thirty tons of food, clothing, and toys to needy refugees in the Far East.

Chaplain **Stanford E. Linzey,** with the destroyers in the Pacific, recently conducted a clothing drive for the people of Taiwan.

Ready Reserve Chaplain **William Larsen,** USN, has been elected secretary of the newly formed American Lutheran Church.

Chaplain **Milton B. Crist** reported that a beautification program has been completed in which new pews and altar furniture have been installed in the thirteen chapels of the Nurnberg Post. They are also working on a program to provide religious education and social facilities where needed. This is truly significant and gratifying work.



Chaplain (Maj.) R. E. Robinson (right), Antilles Command Chaplain, and Lt. Col. G. W. Best, Jr. (left), Commanding Officer Ft. Brooke, pose with Lt. Col. L. A. Laliberte (center), Chief, P&A Antilles Command, after he was awarded the General Commission on Chaplains' certificate of appreciation as the most outstanding Protestant in the Antilles Command during 1959. Lt. Col. Laliberte helped in forming Protestant Men of the Chapel at Ft. Brooke.

Chaplain **Elmer E. Wehking** reported that a most successful Vacation Church School was held at Sheppard Air Force Base, Texas, with an average attendance of 560. Lenore and Katrina, teenage daughters of Chaplain **Wehking,** presented a series of original puppet shows on prayer to the Primary Department. The offering was sent to the Christian Children's Fund for a year's support of an eleven-year-old orphan girl in Thailand. Chaplain **George K. Crosby** assisted in this project.

Twenty-one Southern Baptist chaplains attended the Air Force Spiritual Life Conference at Ridgecrest Baptist Assembly which was held over Labor Day, 1960. Dr **W. A. Criswell,** pastor of the First Baptist Church of Dallas, Texas, was one of the featured speakers.

Dr. **Marion J. Creeger,** executive secretary of The General Commission on Chaplains and Armed Forces Personnel, participated in the USAF Protestant Religious Education Seminar at Wiesbaden, Germany, September 11-13, 1960. At the invitation of Vice Admiral **G. W. Anderson, Jr.,** Commander Sixth Fleet, he was guest on the USS *Independence* September 14-16 and later conducted preaching missions on bases at Torrejon, Moron, and Zaragoza in Spain from September 18 to October 7 during the eleventh annual series of oversea Religious Missions and Torah Convocations.

We were deeply sorry to learn that Chaplain (Colonel) **Wayne L. Hunter,** Commandant of the US Army Chaplain School, Ft. Slocum, New York, died as a result of a heart attack on September 5, 1960.

Chaplain (Lt. Col.) **Harry P. Henderson** (UPUSA) has replaced Chaplain (Maj.) **Lawrence Boyle** at Bolling Air Force Base, Washington, D.C. Chaplain **Boyle** was transferred to Wheeler AFB, Hawaii.

Chaplain (Col.) **George Wilson,** Staff Chaplain, SAC, stationed at Offutt AFB, Nebraska, returned in September from a thirty-four day visit to SAC installations oversea.

During the annual conference of the Air Force Staff Chaplains which was held at the Sheraton Park Hotel,

Washington, D.C., The General Commission on Chaplains and Armed Forces Personnel entertained the chaplains at a luncheon, October 19, 1960.

Nominations for appreciation certificates for outstanding services during 1960 may now be sent in, Chaplain **Glenn J. Witherspoon** reports. The General Commission on Chaplains is continuing this program started in 1959 for awarding a certificate to the layman or laywoman who has performed the most outstanding service to each chapel at an installation.

Circle one of these dates on your calendar!

Protestant Chaplain Retreats sponsored by The General Commission on Chaplains and Armed Forces Personnel for 1962 are announced as follows:

Buck Hill Falls, Pa., January 2-5, 1962

Asilomar, Pacific Grove, Calif., January 22-25, 1962

Presbyterian Mo-Ranch, Hunt, Texas, February 5-8, 1962

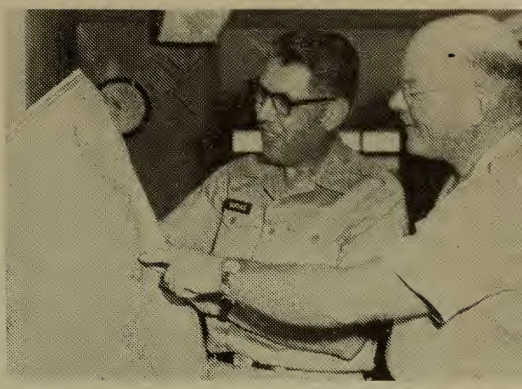
Canyon Inn, Spencer, Indiana, February 19-22, 1962

Estes Park, Colorado, April 30-May 3, 1962

Ridgecrest, North Carolina, June 4-7, 1962

Watch for further information about these retreats.

The General Commission on Chaplains and Armed Forces Personnel had its Fall meeting in Washington, Oct. 10, 11, 12. This was one of the most significant in recent years. Interest in the chaplain's work is growing.



"We shall meet again, but where?" These two US Army chaplains picked the probable place of their next encounter at the conclusion of their fifth joint tour of duty here last August 29. The two served together at Army installations in Chicago, Washington, D.C., Ft. Monroe, Va., and Heidelberg, Germany, before meeting at Ft. McPherson. Chaplain (Col.) Harold H. Schulz (left), Third US Army Chaplain, presented Chaplain (Lt. Col.) Charles J. Murphy (right), with the First Oak Leaf Cluster to the Army Commendation Medal. Chaplain Murphy has been assigned to duty with the Eighth Army Command in Korea.

PERSONALITIES

The Rev. Dr. **Eugene Carson Blake** has announced the retirement of Chaplain (Brig. Gen.) **John K. Borneman** as executive secretary of the Department of Chaplains and Service Personnel for the United Presbyterian USA. We are sorry to hear that Chaplain **Borneman**'s ill health has forced his retirement and we shall miss his wise counsel. Captain **Harry C. Wood,** CHC, USN, has been appointed to succeed Chaplain **Borneman** and we welcome him. Chaplain

Wood has been a military chaplain since 1939 and his last assignment was as District Chaplain of the Third Naval District, New York, N.Y.

A program of interest to both Protestants and Catholics is the Brothers of Taizé, begun by **Roger Schutz,** 45, in 1940. This group recently held a major celebration with all forty-five of the brothers on hand at the village of Taizé, north of Cluny, France. Most of the brothers are either Lutheran or Calvinist and one of the major goals is to foster friendship and understanding between Protestants and Roman Catholics. "Tomorrow's generations," said Brother-Prior **Schutz,** "will have less and less patience with the division of Christians into different confessions. They will no longer tolerate the loss of energy used to legitimatize confessional positions, while men without knowledge of God grow more numerous day by day. It is not enough to love only those who confess Jesus Christ as I do and pray as I do."

Chaplain **Glenn J. Witherspoon** represented The General Commission on Chaplains at the meeting of the Reserve Chaplains of the Second Army Area held at Ft. George Meade, Maryland on October 18-19.

SEMINARIES AND CHRISTIAN COLLEGES

Four professors have been named to new chairs at the Union Theological Seminary, New York, beginning with the Fall Semester, 1960: **Wilhelm Pauck, Roger Shinn, John C. Bennett,** and **Carl Ellis Nelson.**

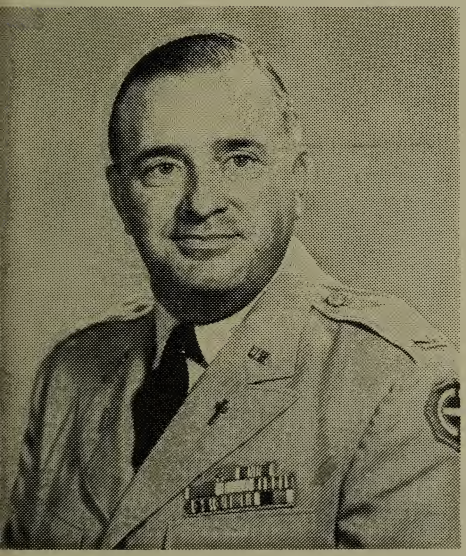
President **Alfred O. Fuerbringer,** Concordia Seminary. St. Louis, announced that appointment of three professors to administrative positions was approved: Registrar, Professor **Lorenz Wunderlich;** Director of Placement, Professor **Harry Coiner;** Assistant Dean of Students, Rev. **Lester Zeitler.**

Indiana University, Bureau of Studies in Adult Education, announced the availability of fellowships in 1961-1962 for persons who plan to pursue adult education careers in religious institutions. The fellowships are made

Lt. Charles L. Greenwood, Chaplains Corps, USN, has been assigned to the Naval Academy as Assistant Protestant Chaplain. Ten years ago Lt. Greenwood graduated from the Academy. He decided to enter the ministry during his flight training days and in 1957 he graduated from Princeton Theological Seminary, Princeton, N.J. He decided to remain in the Navy and was commissioned a chaplain in 1957.

possible by a $25,000 grant from the Lilly Endowment, Inc., Indianapolis. Further information may be obtained from the Bureau of Studies in Adult Education, Box 277, Indiana University, Bloomington, Indiana.

Dr. **W. B. J. Martin,** of the Perkins School of Theology, Southern Methodist University, was the teacher in the Protestant seminars conducted by the Eleventh Naval District at San Diego, Calif., for two weeks—August 8-12 and August 15-19. Dr. **Martin** taught a course on homiletics. He writes: "It was a wonderful experience. There were forty men in each course, immensely keen on doing a better job of preaching."



Chaplain (Col.) Frank B. Henry newly named to Ft. Sam Houston was discussing the early days of the African Campaign in World War II. "Our chaplains were at their finest during these trying times," he said. "They were always ready to provide spiritual guidance and served as a link between the soldier and his loved ones back home."

NEWS BRIEFS, UNITED STATES

Principal speaker at the National Study Conference was **James P. Mitchell,** US Secretary of Labor, November 16-18, 1960. A ten-year plan was launched for a massive assault by the Protestant churches on the bad living and working conditions for the nation's migrant workers. This signifies the 40th anniversary of the churches' work for the homeless migrants and is one of the outstanding united efforts in this field.

According to *The Yearbook of American Churches for 1961* published October 24, 1960, there are the following number of clergy by religious groups:

Group	*No. of Bodies Reporting*	*Pastors with Charges*	*Total No. of Clergy*
Buddhist	1	70	80
Old Catholic, Polish National Catholic, Armenian Church of North America	5	278	299
Eastern Churches	17	1,375	1,702
Jewish Congregations	1	2,902	3,965
Roman Catholic	1	16,350	53,796
Protestant	206	222,228	313,747
	231	243,203	373,589

In a "temperance" speech on the Senate floor, Senator **Wayne Morse** (D., Ore.) said: "I am shocked by the growth of the tendency to consume liquor in this country, so that one can even get a cocktail served these days in a chancery of some of the churches."

One measure certain to be re-introduced when the 87th Congress con-

venes is a bill that would establish a National Commission on Noxious and Obscene Matters. When the special summer session recessed, the Senate-passed bill was still in the House Education and Labor Committee.

A proposed $175,000 nation-wide research program to determine what the nation's churches are doing about juvenile delinquency was endorsed by participants in a two-day consultation on the role of the church in both preventing delinquency and rehabilitating juvenile offenders, which was held in September at the Interchurch Center, 475 Riverside Drive, New York 27, N.Y.

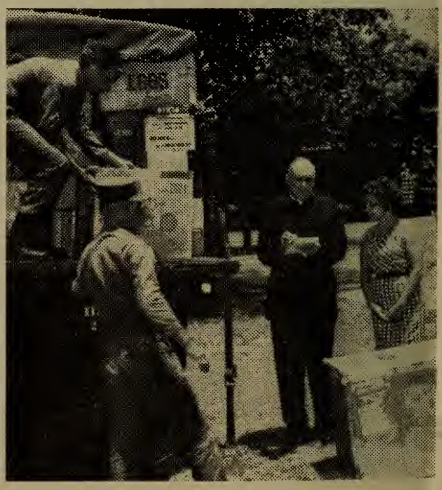
In the 17th International Conference on Audio-Visuals in the Church, The Reverend **Malcolm Boyd,** Protestant Episcopal minister, said the churches and the motion picture industry have to decide just what constitutes a religious motion picture. "Obviously, self-labeled religious matter does not mean that a movie is a religious one," he told delegates. " 'On the Beach,' 'Room at the Top,' and 'Streetcar Named Desire,' possess more religious significance than Hollywood biblical extravaganzas."

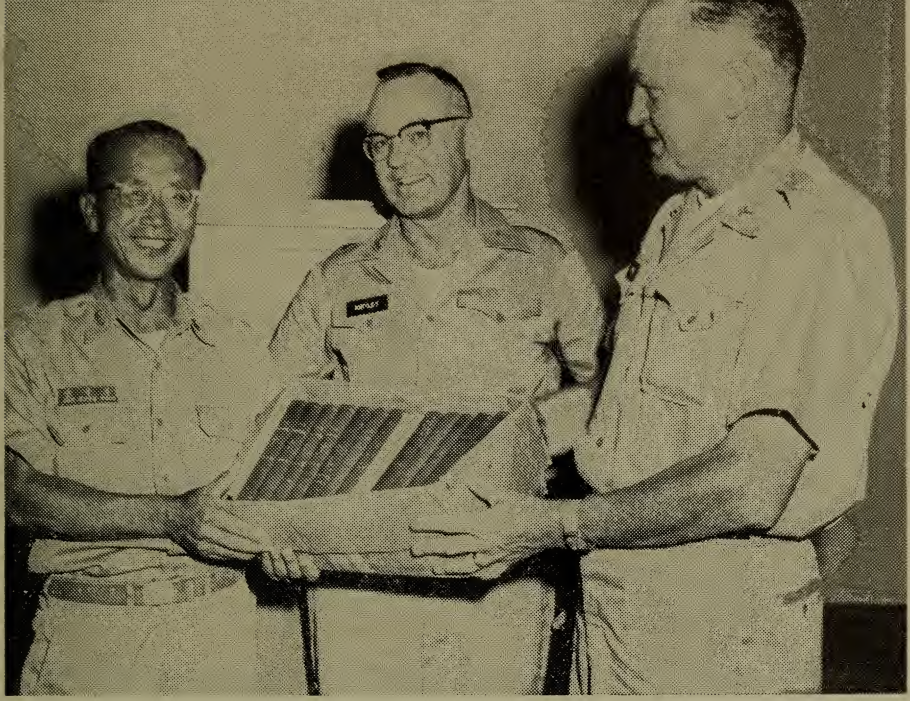
Dr. **R. Norris Wilson,** executive director of Church World Service, announced rushing of cash and relief supplies to Puerto Rico, the Bahamas, following heavy destruction by Hurricane Donna.

Dr. **Henry A. McCanna** has been appointed as executive director of the Department of Town and Country Church of the National Council of Churches. Dr. **McCanna** was formerly professor of Social Ethics and Town-Country Church Leadership Training at Central Baptist Theological Seminary, Kansas City, Kansas.

World Order Sunday at the beginning of United Nations Week, October 23-29, was celebrated in many churches by reading a special message, "The Family of Nations Under God." Dr. **Kenneth L. Maxwell.** executive director of the National Council's Department of International Affairs, which sponsors the observance, said, "Developments in the Congo have brought increasing attention to the United Nations. World crises have heightened the sense of need for international rule of law and further development of international institutions for peaceful settlement and peaceful change."

The US Army cooperates with the American Red Cross in collecting packages of clothing and bedding during the Chilean Relief Drive. Members of the 119th transportation Company at Camp Leroy Johnson are shown here loading the truck.



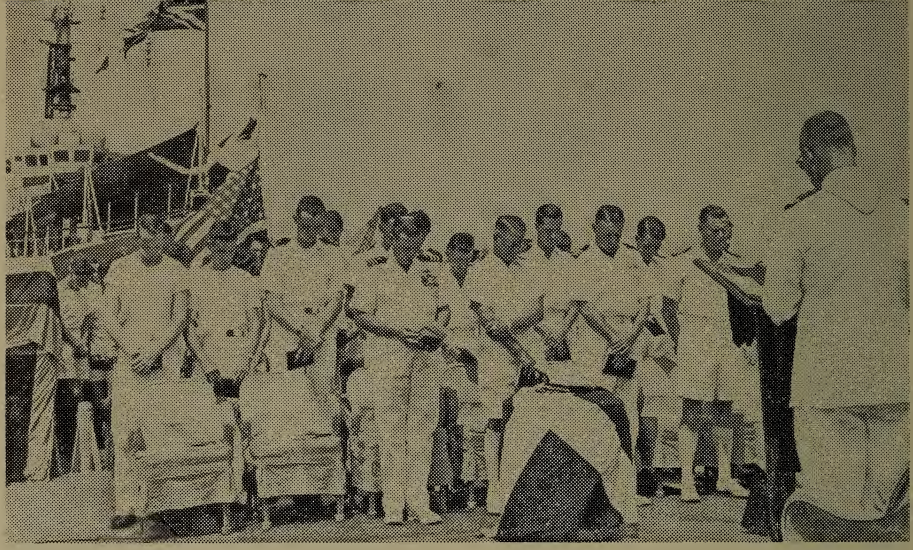


Chaplain Kenneth L. Ames (right) of KMAG is shown presenting a set of ten years' bound volumes of THE CHAPLAIN magazine to Chaplain Suk Bong Yang (left), ROKA Chief of Chaplains. Chaplain Edwin L. Kirtley (center) suggested that The General Commission on Chaplains be contacted for past issues for resource materials.

JOTTINGS FROM ABROAD

The World Council of Churches has called upon African member churches to assist in the "orderly and peaceful transition" of new nations to "responsible independence," during the meeting of the Central Committee at St. Andrews, Scotland, August, 1960. They also urged that "strong support be given to the United Nations as well as to governments." It offered the services of the World Council to African member churches "as they seek to give leadership and to promote self-discipline in their nations."

Protestant, Anglican and Orthodox church leaders meeting in St. Andrews, Scotland, for their last session before the Council's big third world assembly in New Delhi, India, November, 1961, made recommendations which will have far-reaching effects on the churches as they seek to express their unity in Christ. Five areas in which significant actions have been taken are: integration of the International Missionary Council and the World Council of Churches; the proposal for a new statement of the basis for World Council membership, the enlargement of the role of the Faith and Order Commission, the acceptance of a report on proselytism and religious liberty, and a definite approach to



Chaplain Stanford E. Linzey, Jr., USN, Destroyer Squadron FIVE, conducts Protestant Divine Services for personnel of ships of joint SEATO nations present in Manila.

the problems of South Africa. The newly approved statement declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seeks to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

PHOTO CREDITS

Pages 5-7, Frank L. Remington; page 16, Guill Photo; pages 39-47, U.S. Army, U.S. Navy, U.S. Air Force. Inside Back Cover, Frank L. Remington.

Standing out like a brilliant gem amongst the drab field cantonments at the Hunter Liggett Military Reservation, is a miniature chapel in the 1st Battle Group, 10th Infantry area. Men of the US Army Combat Development Experimentation Center's experimentation troops, in their spare time, and through their own initiative, constructed this place of worship. Shown are Chaplain Quentin O. Hayes (left) and his assistant, PFC Roger L. Hageman, both of the 10th Infantry.

The Rev. **William P. Anna,** rector of Zion Parish, Prince Georges and Montgomery Counties, left in September as Protestant chaplain on the SS *Hope I*, bound for Southeast Asia. The 15,000-ton hospital ship, equipped as a floating medical center and staffed with American doctors, nurses and medical technicians, is carrying modern knowledge and techniques to the medical and health professions of Indonesia and Viet-Nam.

Many of you will be participating in the 1961 March of Dimes during January. The present program includes birth defects, arthritis, and poliomyelitis and the money collected is used for research toward the cure and treatment of these diseases.

US Army Chaplain (Lt. Col.) Randolph E. Phillips has been named Deputy Staff Chaplain of the US Army at Camp Zama, near Tokyo. He came to Japan last July after completing an assignment at the US Army Chaplain School, Fort Slocum, N.J. Shown above is the Chapel Center at Camp Zama, site of Headquarters, US Army, Japan. There are Protestant and Catholic choirs and Sunday school is conducted for children of all ages. Lutheran services are held every other Tuesday and Jewish services each Friday.

We need your help. Please fill out and mail this questionnaire.

THE CHAPLAIN

(*reader interest survey*)

I. What section of THE CHAPLAIN do you read? (Check one of four possible answers for each subhead.)

	Regularly	*Occasionally*	*Seldom*	*Never*
1. Feature articles	_____	_____	_____	_____
2. Preaching Clinic	_____	_____	_____	_____
3. Stories Fit to Tell	_____	_____	_____	_____
4. Program Suggestions for Women of the Chapel	_____	_____	_____	_____
5. Books	_____	_____	_____	_____
6. News Roundup	_____	_____	_____	_____
7. Chaplains' Queries	_____	_____	_____	_____
8. Sermons	_____	_____	_____	_____

II. What new features would you like to see appear in THE CHAPLAIN?

1. _____
2. _____
3. _____

III. Which of the Special Issues of THE CHAPLAIN did you like best?

1. Christian Ethics in the Nuclear Age? (Oct. 1958) _____
2. Christian Mission to a World in Ferment (Apr. 1959) _____
3. Major Trends and Issues in Theology Today (Oct. 1959) _____
4. Christian Vocation (Apr. 1960) _____
5. Protestant-Roman Catholic Tensions (Oct. 1960) _____

What other subjects would you like to see in Special Issues?

1. _____
2. _____
3. _____

Would you like to see Special Issues more often during the year? (We now have two special issues and four regular issues.) _____

IV. Do you believe in the policy of printing articles on controversial problems confronting the church, provided readers are given an opportunity to reply? _____
What other suggestions do you have to make which you believe would improve THE CHAPLAIN? _____

_____

_____

Your Name and Address _____

_____

Fill Out and Mail to

Dr. Lawrence P. Fitzgerald, Editor, THE CHAPLAIN, 122 Maryland Ave. N.E., Washington 2, D.C.

THE WORLD'S LARGEST

CITIZENS of the city of Wilmington, North Carolina, proudly boast that they have the largest living Christmas tree in the world which is decorated. It is a giant water-oak ninety feet high with a diametric spread of 119 feet. Each December it is decorated with about 4,000 multi-colored lights and six tons of Spanish moss. Shown here are admirers "getting the Christmas spirit." Wouldn't it take a lot of Christmas presents to make a pile around this tree?

HERE'S WISHING YOU A

Merry Christmas

AND A

Happy New Year

from
the Executive Secretary and all
the Staff of the General Commission
on Chaplains and Armed Forces Personnel